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Biography.

JOSEPH EMBALMED.

AN ATTEMPT TO PRESERVE THE MEMORY OF THAT EXCELLENT AND VERY USEFUL SERVANT OF GOD, THE REV. JOSEPH MOODY, OF YORK, WHO DECEASED MARCH 20, 1753. AGED 53 YEARS.

Prov. x. 7. *The memory of the juſt is bleſſed.*

Pſa. cxii. 6. *The righteous ſhall be in everlaſting remembrance.*

HE was highly and juſtly eſteemed and admired, both for his natural gifts and acquirements, and moral and gracious accompliſhments. He was a perſon of a very quick apprehenſion, a lively imagination, a free and copious invention, and a ready utterance. As to his knowledge and ingenuity, he has given very entertaining, as well as edifying ſpecimens, in ſome printed meditations on various divine ſubjects. But which is far more excellent than all theſe, he was a ſhining inſtance of the grace of God; and was exceeding remarkable for his zeal, activity, and diligence, in doing good. He arrived at a high ſtature in Chriſtianity, and ſeemed to be one of the firſt three in religion. He ſet a moſt amiable example of love, integrity and faithfulneſs, conſcientiouſneſs, humility, meekneſs, gentleneſs, condeſcenſion, compaſſion, ſelfdenial, weanedneſs from the world; of ſpiritual, ſavoury, edifying diſcourſe; of indefatigable diligence, and of a moſt uncommon diſpoſition to improve all opportunities of ſerving God and his generation. In theſe three laſt, perhaps few, if any, exceeded him.

His viſits, how entertaining and profitable! He went about doing good; inſtructing the ignorant, comforting the feebleminded,

warning the unruly, reſolving the doubtful, counſelling and ſupporting the ſick and afflicted, and praying with and for all.

His tongue was as choice ſilver, and his lips fed many. His mind was furniſhed with a rich ſtock of a great variety of precious and pleaſant things; and like a ſcribe, well inſtructed to the kingdom of God, he brought out of his treaſures things new and old, for the entertainment and edification of all around him. And with what wiſdom, and pertinency, and holy ingenuity, as well as faithfulneſs, would he accommodate and addreſs himſelf to the particular condition, character, and circumſtances of thoſe he was concerned with! How rightly would he divide to every one; giving to each a proper portion, and that in due ſeaſon! What inventions had he to render his counſels and reproofs acceptable! And as to his pen, which was indeed the pen of a ready writer, how freely, and how frequently was it employed to the moſt advantageous purpoſes! He was a perſon very remarkable for a public ſpirit; he had an uncommon concern for the whole world. He loved mankind; eſpecially he was a lover of good men.

But there is one thing in his character, which muſt by no means be omitted; the ſpirit of grace and ſupplication, which was indeed poured out upon him. When he was (as he uſed ſometimes to term it) the voice of prayer, with what devotion, with what holy ardour and importunity, with what pertinency, with what fluency, would he utter himſelf before the Lord and his people! And as "prayer may preach," (as Mr. Henry obſerves) ſo his prayers were ſingularly teaching, as well as affecting. How many have had their minds illuminated, enlarged, as well as their devotions raiſed, when he has been improved as the mouth of the aſſembly! What ſublime, what ſurpriſing ideas, and yet quite conſiſtent with the oracles of truth, did he appear to have his mind poſſeſſed of! How did he ſoar aloft as on eagles' wings, or rather as on the wings of a ſeraph, or rather ſtill as on the wings of a divinely inſpired imagination and devotion! What a realizing, what an affecting view did he appear to have of the vaſt, vaſt importance of ſpiritual and inviſible things! How ſolemn, how awful, how very ſtriking were the repreſentations he gave us of the things of God and another world! Indeed, both the gift and the grace of prayer ſeemed in a very extraordinary degree to be united in him. But do we mention theſe things merely to adorn the memory of the deceaſed, who was the ſubject of them? Let them be rather improved to the honour and the praiſe of him, who was the Author of them; of him, who is the Father of lights, from whom deſcends every good and every perfect gift. Who is it that made him to differ; and what had he, that he did not receive? Since it was by the grace of God, that he was what he was, let that grace have all the glory.

But

But what ſhall we ſay to that darkneſs and gloomineſs, to thoſe clouds and thick darkneſs, which covered and overwhelmed the mind of one, who, we have ſo much reaſon to believe, was near and dear to God? If we look into the 88th Pſalm, we ſhall find that he was not the only inſtance. But why does the Lord deal thus with any of his children? Doubtleſs he has wiſe and holy ends and reaſons for ſuch a diſpenſation. And though we know not now, we ſhall know hereafter. This we may know now, and ought firmly to believe, that though clouds and darkneſs are round about him, yet juſtice and judgment are the habitation of his throne. This we may alſo be aſſured of, that it ſhall go well with the righteous. All ſhall end well at laſt. Light is ſown for the righteous, and gladneſs for the upright in heart; and it ſhall ſpring up ſooner or later.

This then may compoſe and ſatisfy us, with regard to our dear deceaſed brother and friend, for whom ſo many thouſands of prayers have been going up to heaven, that God would enlighten his darkneſs, that he would ſend enlargement, that he would grant peace, and conſolation, and joy in the Holy Ghoſt; that though we ſaw theſe deſires but in part accompliſhed, yet now, as we have abundant reaſon to hope, they are fully, fully anſwered. Now he has light, and no darkneſs; no fogs, no miſts, no clouds: All is forever clear and bright, ſerene and calm, in the firmament of glory. Now he enjoys a perfect and moſt glorious freedom. Our Joſeph now walks at liberty. The King of heaven has ſent and looſed him; the Supreme Ruler has looſed his bonds, and let him go free. Now he has joy without any ſorrow, joy unſpeakable and full of glory.

Shall we not comfort ourſelves, and one another, with theſe things? We have no reaſon to weep for him, but for ourſelves and our children. Help, Lord! for the godly man ceaſeth; the faithful fail!

Religious Communications.

MESSRS. EDITORS,

I ſend you an extract from a letter written by a young miniſter in Connecticut to a young miniſter in the ſtate of Rhode Iſland.

SERAIAH.

DEAR BROTHER IN CHRIST, *Aug.* 20, 1807.

I REJOICE to hear that God is opening a door in —— for your miniſtrations. I think the preſervation and proſperity of that church an object of great importance. Should the divine Spirit

Spirit attend your labours, and bring ſinners to Chriſt, I think it will be in anſwer to the prayers of —— Chriſtians. The profeſſors who belong to the church with which you are concerned, and with whom I am acquainted, are generally engaged. I depend more upon the prayers of Chriſtians for ſucceſs than upon all the preparations I can make by ſtudy. I hope you are engaged in the great Maſter's work. It is very ſtrange, however, that I can ſay ſo, ſincerely, without envy, while I am ſo cold myſelf. I have juſt laid down Baxter's Reformed Paſtor. And from what I have read in that book, it ſeems as though miniſters were doing almoſt every thing they ſhould not do, and nothing which they ought to do. I mean thoſe miniſters, who paſs along as I do. It does appear to me, in my moſt ſerious hours, that I ſhall be ſorry on my death-bed, in view of the great day of judgment, that I have not practiſed according to the directions given by that fervent Man of God. But ſuch are the times and the practiſes, that whoever moves to introduce what has been moſt wickedly neglected, will be conſidered in the wrong, an enthuſiaſt, or inſtigated by an enthuſiaſt; or as ſeeking fame by innovations; or as preſumptuouſly condemning the conduct of the venerable fathers. I am fully convinced that the miniſters of the goſpel are in great danger of labouring more abundantly to ſyſtematiſe divinity, than to practiſe religion, to feed themſelves with criticiſm and ſpeculations, rather than their flocks with the marrow of Chriſtianity. When they are together, do they not too generally ſpend more time in relating anecdotes and converſing on politics, and in talking againſt profeſſors of other denominations, than they ſpend in ſocial prayer, in mourning for the dejected ſtate of Zion, in conſidering the worth of immortal ſouls, the pitiable ſtate of the impenitent, and in imploring an effuſion of the holy Spirit? Happy, too, if there were no complaints againſt the people of their ſeveral charges on account of their ſalaries. When miniſters complain of their people becauſe they are not well ſupported, does it not afford too much evidence that the lukewarmneſs and unfaithfulneſs of miniſters has made the people conclude that the miniſtry of the goſpel is not of ſuch importance as to deſerve ſupport? Since ſuch is the conduct of many miniſters, do they not condemn themſelves when they direct others how to live? This is certainly the caſe with me. My conſcience often ſo condemns me, while I am telling my people how they ſhould live, that I anticipate the reflection my hearers will make, and let them know beforehand that I am preaching to myſelf as well as to others. O Lord Jeſus, raiſe up ſome other Luthers, and Calvins, and Whitefields to introduce a permanent and univerſal reformation. And when by their zeal they ſhame our ſloth, may their piety deſtroy our jealouſies and envyings, and provoke us to go and do likewiſe.

BRIEF

BRIEF SURVEY OF ECCLESIASTICAL HISTORY, IN A SERIES OF LETTERS TO A STUDENT IN ———— UNIVERSITY, BY HIS FATHER.

Letter IV. *Century* III.

Continued from page 186.

My dear Son,

HAVING attended to the moſt remarkable occurrences in the Chriſtian church during the two firſt centuries of its exiſtence, I ſhall, in reviewing the third century, in the firſt place, exhibit to your view the proſperous events which happened to the church.

Notwithſtanding Chriſtians, in this century, ſuffered calamities and injurious treatment of the moſt dreadful kind, through the fury of the common people, the zeal and licentiouſneſs of the pagan prieſts, and the power of magiſtrates, it appears from the hiſtory of this period, that the rights and privileges of the Chriſtians were, upon the whole, conſiderably increaſed and multiplied. No inconſiderable portion of the Chriſtian church was entirely unmoleſted. Nor was the profeſſion of Chriſtianity, under moſt of the Roman emperors, during this century, any obſtacle to public preferment to civil offices in the empire. That God, in whoſe hands are the hearts of princes, and who turneth them as the rivers are turned, was pleaſed favourably to incline ſome of the emperors towards the profeſſors of Chriſtianity. Although ſeveral of them, Heliogabulus for example, were monſters in vice and cruelty, yet the God of power, in a great degree, moderated or turned away their rage from the defenceleſs diſciples of Chriſt, and even diſpoſed them to treat theſe unprotected ſheep with benignity and favour.

This clemency, which the followers of Jeſus experienced, was one mean which contributed to multiply the number of Chriſtians, and to enlarge the boundaries of the church. Other means were alſo contributory to theſe deſirable ends; but the energy of all is undoubtedly to be attributed to almighty God, who worketh all things according to the counſel of his own will. It is obſerved by the moſt reſpectable writers of eccleſiaſtical hiſtory, that the eſpecial interpoſing providence of God appeared, on the ſide of Chriſtianity, in extraordinary dreams, in viſions and miracles. Through the inſtrumentality of theſe, it is believed, the progreſs of Chriſtianity was conſiderably facilitated. It is not unimportant alſo to remark, to this purpoſe, that the holy ſcriptures were tranſlated into various languages, and the copies widely diſperſed.

The goſpel, during this period, appears to have been carried into ſome parts of Arabia. New churches were formed in Germany, and it is ſuppoſed that Scotland received the knowledge of

divine

divine truth. Such, in brief, was the proſperous ſtate of the church, in this century.

Let us now take a brief ſurvey of the calamitous events which happened.

In the beginning of this century it appears that the Chriſtian church, in general, ſuffered calamities of various kinds. Theſe ſufferings were ſoon greatly increaſed in conſequence of the paſſing of a law under Severus, the Roman emperor. By this law his ſubjects were forbidden to embrace, either the Chriſtian or the Jewiſh religion, which proved very troubleſome and vexatious, particularly to the Chriſtians. Many, by means of it, ſuffered the painful, but glorious death of martyrdom. Among theſe were ſeveral perſons, as well female as male, of diſtinguiſhed eminence.

This ſtorm of perſecution was continued under the ſucceſſor of Severus, the emperor Maximin. The fury of the ſtorm having, in time, ſpent itſelf, a pleaſant calm enſued, in which the Chriſtians enjoyed a peaceful and happy tranquillity for ſeveral years. But now, again, another tempeſt is raiſed againſt them, under Decius Trajan, in which the fury of perſecution fell, in a dreadful manner, upon the church of Chriſt. This emperor publiſhed moſt terrible and cruel edicts, by which the magiſtrates were ordered, upon pain of death, either to extirpate the whole body of Chriſtians without exception, or force them, by torments of various kinds, to renounce Chriſtianity and return to the pagan worſhip. Hence, in all the provinces of the Roman empire, multitudes of Chriſtians were, in a ſhort time, put to death in the moſt torturous manner, that barbarity and malice could invent. Nor was the raging flame of perſecution quenched with the death of this emperor. It was kept alive, with more or leſs intenſity, under the reſpective reigns of ſeveral of his ſucceſſors. But perſecution was not the only engine uſed for the purpoſe of deſtroying the Chriſtian religion. The pagan philoſophers had recourſe to ſubtle writings and ingenious ſtratagems. Theſe artful adverſaries were ſo much the more dangerous, as they had adopted, at leaſt in pretence, ſeveral of the doctrines and inſtitutions of the goſpel, and in a ſpecious and ſubtle manner endeavoured to reconcile paganiſm with Chriſtianity, and ſo unite them together, as to deſtroy the beauty and very ſpirit of the Chriſtian doctrines.

As to the arts and ſciences, which began to decline in the preceding century; in this, they appear to have been almoſt ready to expire. Ignorance and barbariſm, in a high degree, ſpread over the Roman empire. But few men of eminent diſtinction, for literary attainments, were to be found. This great decline in the departments of ſcience was, in no ſmall degree, owing to two cauſes. The firſt was the civil wars, which diſtracted the empire; the other, the incurſions and inroads made by barbarous nations, which were not under the juriſdiction of the empire. The pagan philoſophy,

philoſophy, as it exiſted among the various ſects, was, in general, a mixture of abſurd and impious opinions.

As to the ſtate of the church, in this century, it is to be obſerved, that although its government had acquired greater degrees of ſtability and force, both in particular ſocieties, and in the ſocieties of Chriſtians, collectively conſidered, yet it is not to be diſguiſed, that the clergy aſſumed, at leaſt in ſome inſtances, ſuch rights and powers, as were productive of unhappy diſputes and evil conſequences. Although ſuperiority in power and authority was not claimed and exerciſed among the clergy themſelves, as is now the caſe by the clergy in the churches of England and Rome, yet they were not all upon a footing of perfect equality. Certain adventitious circumſtances gave ſome a preeminence over others. The ſubſtance of theſe remarks, were, I believe, made in my laſt letter reſpecting the clergy in the ſecond century.

The ancient method of eccleſiaſtical government, although generally ſtill ſubſiſting, yet, by degrees, it varied from the primitive rule, and began to degenerate towards the form of a religious monarchy. The biſhops or miniſters of churches aſpired to higher degrees of power and authority than they had formerly poſſeſſed, and made gradual encroachments, not only upon the people, but ſubordinate church officers. This change in the form of eccleſiaſtical government was ſoon followed, in a number of inſtances, with a train of vices, which diſhonoured the character of many, to whom the government of the church was committed. Luxury and voluptuouſneſs, vanity, ambition and arrogance, began to be exhibited in the conduct of numbers of the clergy. The inferior officers in the church were ſoon infected, and the contagion ſpread, to a melancholy degree, through every rank.

The moſt diſtinguiſhed writers in the church, during this century, were Origin, Julius Africanus, Hippolitus, Gregory, Methodius, Cyprian, &c. Theſe were eſteemed as bright and ſhining lights. The writings of ſeveral of them, having ſurvived the ravages of time, exiſt at the preſent day.

The doctrines of our holy religion were, in general, explained to the people in their native purity and ſimplicity, at leaſt, in a good degree. Several of the doctors or public teachers, however, having applied themſelves to the ſtudy of the heathen philoſophy, began to ſtrike out into the devious wilds of fancy, in explaining the divine writings. The famous Origin, it is ſaid, ſet the example. His followers, as it frequently happens, went far beyond him, and adopted that mode of nice and curious ſpeculation in their inſtructions, which highly ſavoured of "philoſophy, falſely ſo called." This kind of doctrine or ſpeculation was denominated *ſcholaſtic theology*. It was productive of unhappy and evil effects.

Another ſpecies of theology aroſe in this century called *myſtic theology*. Its advocates maintained that ſilence, repoſe and ſolitude,

tude, accompanied with ſuch acts of mortification as tended to extenuate and exhauſt the body, were neceſſary, in order to obtain the true knowledge of divine things. Hence ſtrange effects were produced. Many who adopted this viſionary ſcheme of religion retired to caves and deſerts, where they macerated their bodies with hunger and thirſt, and ſubmitted to all the miſeries of the ſevereſt diſcipline, that a gloomy imagination could preſcribe. This was the origin of monks and hermits. But notwithſtanding theſe unhappy circumſtances, the Chriſtian religion was far from being generally corrupted and perverted. A very laudable and pious zeal was exerted by numbers, who took care to have many accurate copies of the holy ſcriptures, in every direction diſperſed, and at ſuch moderate prices, as to render them of eaſy purchaſe. Many wealthy Chriſtians appropriated a large portion of their property to the purpoſe of carrying on theſe laudable and excellent undertakings.

Various controverſies were agitated in the church, during this period, which, in ſome conſiderable degree, produced unhappy diviſions. The moſt famous of theſe controverſies was that reſpecting the millennium, or thouſand years' reign of Chriſt.

Long before this period it appears that an opinion had prevailed among Chriſtians that Chriſt was to come and reign a thouſand years among men, before the final diſſolution of the world. This opinion, which had hitherto met with no oppoſition, began in this century to decline. By ſome, the doctrine was oppoſed with great warmth; and by others it was with equal warmth defended. The advocates of the doctrine appear to have believed that Chriſt would *perſonally*, as well as in a ſpiritual ſenſe, reign among men, on earth, during the period of a thouſand years.

As to the rites and ceremonies uſed in the church, in this century, it is to be obſerved that they were conſiderably increaſed. In many churches the uſe of incenſe was introduced; the burning of which appears to have conſtituted a part of the ſolemnities of public worſhip. The Lord's ſupper, which, in ſome churches, was celebrated in the morning, in others at noon, and in others in the evening, was accompanied with additional ceremonies and with greater pomp than heretofore, but probably to leſs acceptance with him who looketh not on the outward appearance. Baptiſm was ſuppoſed by many, at leaſt, to have been attended with, or to have been the occaſion of, an immediate remiſſion of ſins. Prayer and the impoſition of hands by the miniſter or biſhop on the baptized perſon were ſuppoſed to be inſtrumental of conferring the ſanctifying gifts of the holy Spirit upon him. The practice of *exorciſing* alſo accompanied the rite of baptiſm. When this rite was to be adminiſtered, a perſon appointed for the purpoſe made menacing and formidable ſhouts and declamations, that the perſon,

ſon, who was about to receive the baptiſmal ordinance, might be delivered from the power of the prince of darkneſs.

Faſting began now to be more frequent, and to be held in higher eſtimation than it had been; and it ſeems, by many, to have been ſuppoſed that this practice operated as a ſort of antidote againſt demons or evil ſpirits. Many alſo accuſtomed themſelves to make, upon ſome parts of their bodies, the ſign of the croſs, as the Roman Catholics now do, imagining that this would operate as a defence againſt the powers of darkneſs.

As to prayer, it is to be obſerved, that the ordinary practice of Chriſtians was to pray at three ſtated times in each artificial day; at the third, the ſixth, and the ninth hours, or at the hours of nine in the morning, twelve at noon, and three in the evening. Beſides theſe ſtated devotions, they very frequently, at other ſeaſons, poured out their ſouls before the throne of God, conſidering this as the moſt eſſential duty as well as the nobleſt employment of the ſanctified nature.

I have now, my dear ſon, preſented to your view, though in a ſummary manner, the moſt important events which occurred in the Chriſtian church during the third century. The ſurvey you have taken of them will ſuggeſt to your mind ſeveral important reflections.

From what has been exhibited reſpecting the mixture of philoſophy with the Chriſtian religion, and the unhappy and evil conſequences thence reſulting, furniſh the moſt perſuaſive argument to all, who enjoy the light of revelation, vigilantly to guard againſt every corruption of the doctrines and inſtitutions of the goſpel; and to receive its truths in their ſimple dreſs and original purity. All philoſophical mixtures, and thoſe of vain reaſon, with the Chriſtian doctrines are like the clay in Nebuchadnezzar's viſionary image. Inſtead of adding, either beauty or ſtrength to the well proportioned and ſtable ſyſtem of our holy religion, they ſerve no other purpoſe than to deform and weaken it. The Chriſtian religion derives no ſtrength nor beauty from any human additions or mixtures; but in both theſe reſpects ſuſtains a lamentable loſs. The proud reaſon of man ſhould never be oppoſed to, or interfere with, the religion of Jeſus. However myſterious its doctrines, or however humiliating to human pride or ſelfiſhneſs, with meekneſs and with "all readineſs of mind," ſhould we receive them in that decent and beautiful ſimplicity of dreſs, in which we find them. If diſſatisfied with Bible truths in their unadorned habit, we ſhall not be likely, either to ſee their beauty, or feel their ſalutary effects upon our hearts.

From what has been ſuggeſted reſpecting the ſect of Chriſtians denominated *myſtics*, who retired from ſociety and ſubjected themſelves to ſevere auſterities and rigorous penances, from religious motives, are we not ready, with mingled emotions of pity and

deriſion, to exclaim againſt their ſuperſtition and folly? But let us be guarded againſt too free an indulgence of theſe paſſions. Nor let us haſtily draw concluſions from their conduct, too unfavourable of their piety and devotion. It is indeed to be admitted that much of their zeal was without knowledge, and that it aroſe to cenſurable enthuſiaſm; nor is it to be queſtioned, that much of their conduct did not contribute to real godlineſs in themſelves, nor to the recommendation of it to others; yet may it not reaſonably be concluded, that many of them, at leaſt, poſſeſſed, and in no ſmall degree, the genuine ſpirit of our holy religion, and that, under all their bodily ſufferings, they enjoyed thoſe conſolations from above, which the world can neither give nor take away? Let us take diligent heed that, notwithſtanding all the light and advantages we enjoy, thoſe poor and ſuperſtitious hermits do not riſe againſt us, at the day of judgment, and condemn us.

You have ſeen that the opinion generally prevailed, in this century, that the reign of Chriſt, during the millennium, would be literal or perſonal. By numbers, this ſentiment is embraced and advocated, at the preſent day, while others decidedly oppoſe it. The controverſy on this ſubject has, on both ſides, been ingeniouſly and ably managed. But, like many other controverſies, it remains yet to be ſettled, nor will this probably be the caſe, till the millennial period itſelf ſhall give the deciſion. I wiſh you, my ſon, carefully to examine this controverſy, when opportunity ſhall occur. From the examination, you will find many paſſages of ſcripture which *ſeem* to favour *both ſides* of the queſtion. But whether you will be able ſatisfactorily to determine for yourſelf, on which ſide the truth is *really* to be found, I preſume not to ſay. That the church will enjoy a thouſand years' reign of Chriſt, either literal or *purely* ſpiritual, before the end of probationary time, and when its limits will be greatly extended, cannot, it is believed, be reaſonably queſtioned. Glorious, joyful period! With what aſſurance and joy may we anticipate that bleſſed reign? Lord, haſten it in its own time.

The zeal diſcovered by many Chriſtians, in this period, for the ſpread of the goſpel, their diligence in diſperſing copies of this bleſſed book where it was not enjoyed, and the cheerful ſacrifice which they made of their property for this important purpoſe, preſent to our view a noble example for imitation. And do Chriſtians, at the preſent time, find no motive or encouragement to emulate the laudable zeal of the primitive friends of Jeſus? Let the friends of Zion turn their attention to the "poor Indians" of our weſtern wilderneſs, and contemplate their deſtitute and miſerable ſituation, and be rouſed to vigorous action. How many "helpleſs immortals" are there, of this deſcription, led captive by Satan at his pleaſure, and periſhing for lack of viſion; and how numerous are their brethren "according to the fleſh," on the frontier

tier ſettlements of the United States, who but ſeldom have it in their power to hear the joyful ſound of "glad tidings," and to enjoy the ſpecial ordinances of the goſpel of the grace of God! How ſhould we commiſerate their ſituation, and be incited, according to our ſeveral abilities, zealouſly to afford them relief, the means of ſalvation! For this, there is an open door; and what but a narrow and contracted policy; what but a diſtruſt in the promiſes and providence of God; what but a ſpirit of ſupineneſs and criminal love of ſelf, will prevent any from availing themſelves of it? The treaſury is open to the acceſs of all. Whoſoever will may come and caſt in of their abundance, or their pittance of *two mites*; nor ought any to indulge the apprehenſion that the treaſure they caſt in, will not be faithfully appropriated to the diffuſion of the ſavour of the Redeemer's name, and to the glorious triumphs of his croſs. The harveſt is indeed plenteous, but the labourers are few. Will not all, then, who have a heart for it, earneſtly pray the Lord of the harveſt, that he would raiſe up and ſend forth faithful labourers into his harveſt; and, to their prayers, add pecuniary aid for this important purpoſe, as God hath proſpered them?

The idea, which ſeems by many to have been entertained in this century, that when Chriſtian baptiſm was adminiſtered, and the biſhop prayed over and laid his hands upon the head of the perſon baptized, his ſins were forgiven and the ſanctifying gifts of the Holy Ghoſt were then conferred upon him, will probably appear to you highly irrational and viſionary. Nor will you, probably, conſider the ſentiment leſs dangerous in its nature, and evil in its tendency. The ſentiment, it is believed, is now generally exploded. But are not other ſentiments, by many, embraced, with reſpect to this ſubject, as really foreign from the truth, and which are likely to lead to a ſeries of concluſions and of conduct, injurious to the cauſe of pure and experimental religion? When it is conſidered that repentance, with reſpect to adult perſons, is to precede their baptiſm, and that remiſſion of ſins is immediately conſequent on repentance; when it is conſidered that we have no evidence that the children of any received baptiſm, but of profeſſors of religion, or church members in the full extent of that expreſſion, in the early times of Chriſtianity; when it is further conſidered that many in this *enlightened* age receive baptiſm, not on the conſideration that they are the ſubjects of true and ſaving repentance, either in their own eſtimation, or that of others; when it is conſidered that, by many, the idea is fondly cheriſhed, that baptiſm is a converting ordinance, or that it is a ſuitable and important mean of converſion, and that ſomething, called *ſincerity*, is a ſufficient qualification for the receiving of the ordinance; in fine, when it is conſidered that many plead for and avail themſelves of that human invention, *the half way or baptiſmal covenant*, to procure baptiſm

baptiſm for their children, and, apparently, under the impreſſion that baptiſm will make them Chriſtians, or ſome how or other, ſuperinduce upon them ſome moral qualification, recommend them to God, and prepare them for eternal life: when theſe things are conſidered, ſhould we not ceaſe to wonder, that Chriſtians, in this century, in many inſtances, at leaſt, ſhould entertain the belief that the prayer and impoſition of hands by the biſhop, on the head of a perſon, when baptiſm was adminiſtered to him, were efficacious to the remiſſion of his ſins, and to his receiving the ſanctifying gifts of the Holy Ghoſt? When will this holy ordinance be rightly underſtood, duly eſtimated, and properly regarded, in the Chriſtian church? When will Chriſtians ſee eye to eye, reſpecting this important ſubject, and ſpeak and practiſe the ſame thing?

The practice of Chriſtians in this century of praying ſtatedly three times a day, beſides devoting a conſiderable portion of their time to occaſional prayer, however it may be thought to ſavour of ſuperſtition, is a pointed admonition and reproof to moſt people, who have the name of Chriſtians, at the preſent day. How numerous are the families which do not call upon God! And are there not many, even among thoſe who profeſs to be the friends of Chriſt, from whoſe dwellings neither the evening nor the morning ſacrifice aſcends to heaven? Alas! alas! how can *ſuch Chriſtians*, how can ſuch families expect to join in the employments of the heavenly world, as they can neither find time nor a diſpoſition to maintain, in a ſocial manner, the worſhip of God on earth! How does it become prayerleſs families to remember, with fear and trembling to remember, that God will pour out his fury, not only upon the heathen, but upon ſuch families as do not call upon his name!

Several other reflections, ſuggeſted by the review of this century, might be made, but as this letter is already protracted to an immoderate length, they will be omitted. To the holy keeping of the great Head of the church I now, my dear ſon, commend you, beſeeching him to make this communication inſtrumental to your improvement in knowledge, and to the ſalvation of your precious ſoul. N— E.

To be continued.

THOUGHTS ON PROVERBS xxiii. 7.

For as he thinketh in his heart, ſo is he.

FEW paſſages of ſcripture have been more frequently perverted, and made to ſupport a ſentiment farther from the deſign of the holy Spirit, than this paſſage from Solomon. It is frequently

quently quoted to ſupport that unbounded liberality of ſentiment, which is ſo zealouſly contended for at the preſent day. It is ſaid that the paſſage means, *If a man ſincerely think he is right, whatever his opinions may be, he is right; that he is really, as he thinks he is. Hence it is concluded, that it is ſafe for all to believe and practiſe according to their own judgment.* In view of this conſtruction, my aſtoniſhment, that ſuch a ſentiment ſhould be advocated by any, who pretend to believe the Bible, is equalled only by my ſurpriſe that the words of Solomon ſhould be adduced to ſupport it.

This interpretation of the text is abſurd. To believe that thoſe, whoſe religious tenets are in direct oppoſition, may be right, is to ſuppoſe both ſides of a contradiction may be true; and to aſſert that both ſides of a contradiction may be true, is the height of abſurdity. The above conſtruction of the words of Solomon ſanctions all the hereſy, ſuperſtition, and fanaticiſm, which have overturned the peace and order of ſociety, and deſtroyed the bodies and ſouls of millions of the human race. It ſanctions atheiſm, deiſm, infidelity, and every abſurd and corrupt opinion, which has ever been embraced by ignorant and depraved mortals. Paul, before his converſion, verily thought he ought to do many things contrary to the name of Jeſus of Nazareth; he felt himſelf juſtified in being exceedingly mad againſt the church, and in binding and impriſoning the followers of Chriſt. Was it right for him thus to do, becauſe he verily *thought* he ought to do it? Did he juſtify himſelf after his converſion? So far from this, he declared himſelf the chief of ſinners, the leaſt of all ſaints, and as not fit to live becauſe he perſecuted the church. Were the Phariſees right in rejecting the Meſſiah, and the Jews in putting him to death becauſe they verily *thought* they ought to do it? The papiſts, a few centuries ſince, thought their happineſs in a future world would be in proportion to the number of proteſtants they murdered; and however abominable their crimes, they ſuppoſed if they ſhould kill one heretic, or proteſtant, it would atone for all their guilt. Are we to believe an opinion, which in its operation juſtifies crimes of ſuch a nature? Which pronounces all the abſurd and contradictory ſentiments of men *right*, and juſtifies that practice, to which their ſentiments have led? If not, then the ſentiment, that all men are as right as they think themſelves to be, is abſurd and falſe.

The above conſtruction of the paſſage is as repugnant to the ſcriptures as to reaſon. The apoſtle places hereſy in that catalogue of crimes,* which will exclude men from the kingdom of heaven, and he aſſerts there are *damnable hereſies*. We are forbidden to receive any one into our houſes, or even bid him God ſpeed, who holds not the doctrine of Chriſt. We are required to contend earneſtly for the faith, and to ſhun every falſe way. From theſe injunctions of ſcripture we muſt conclude that it is not

* Gal. iv. 19.

not a matter of indifference what a man believes. They do not comport with the ſentiment, that all men are as right as they ſuppoſe themſelves to be. I need not further confute an opinion ſo obviouſly abſurd, and contrary to both reaſon and ſcripture. How it ſhould come to paſs that any ſhould ſuppoſe that the words of Solomon ſupport ſuch a ſentiment, it is difficult to conceive. If any doubt can exiſt reſpecting the import of the paſſage, when ſeparated from the context, a view of the connexion will inſtantly remove it.

The wiſe man cautions againſt ſelf indulgence, againſt avarice, and viſiting thoſe, who are penurious. People wiſh to be thought generous, and to make a ſhew of their liberality, when they are very parſimonious. "Eat thou not the bread of him, that hath an evil eye, neither deſire thou his dainty meats. For as he thinketh in his heart, ſo is he. Eat and drink, ſaith he to thee, but his heart is not with thee." The mouths of ſome are full of kindneſs, and their offers are generous; but the language of their hearts does not correſpond with that of their lips. They are the beſt pleaſed, when we compliment their generoſity, and decline their invitation. We ſhould form an erroneous opinion of ſuch men, were we to determine their characters from their appearance in the view of men. Hence as a man thinketh in his heart, ſo is he. If he have a covetous diſpoſition, he is a covetous man, whatever ſhew he may make of his liberality. A man's real character is not as he imagines it, but according to the thoughts of his heart; his true character muſt be denominated from the thoughts of his heart, and not from his outward conduct.

EXPOSITOR.

MESSRS. EDITORS,

If you think the following inſtance of "Striking Submiſſion to the Divine Will," will be uſeful, you are at liberty to publiſh it in your uſeful Magazine.

IN the town of ——, in the ſtate of N. H. lived a woman by the name of H. R. who till a few years before her death had no extraordinary impreſſions on her mind. I think it was about two or three years before her death, ſhe heard of the death of one of her brothers. This was inſtrumental of calling up her attention to divine things, and hopefully ended in a ſound converſion. Her hope, however, was very ſmall till in the ſpring of 1801, when ſhe was taken with a lingering, painful ſickneſs; through which her hope appeared, by ſmall degrees, to increaſe, till in the month of February following. As I was then about to leave the neighbourhood for a few days, I had a deſire once more to viſit her, and inquire

inquire for her welfare. Accordingly on Monday, I think in the latter part of February, I went. After bidding her good morning, I aſked her how ſhe felt under her trials? With a ſmile ſhe anſwered, "Why Mr. — I have no trials." I aſked her, Whether ſhe had not ſome deſire to get well? She anſwered, "No." I then aſked if ſhe did not wiſh to die? She replied, "No." Then I aſked her, as ſhe appeared to have no wiſh to live or die, *What* it was ſhe *did* wiſh for? She replied, "She wiſhed to be juſt where God would have her." She then burſt into a flood of tears, and ſaid, "O, I muſt have this bleſſed Jeſus," and then went on in ſuch a ſtrain, as gave us a comfortable hope, that, out of the abundance of her heart, her mouth ſpake of the things of Chriſt and his kingdom; and as though ſhe could not but ſpeak the things ſhe had ſeen and heard. Thus, to appearance, ſhe continued reſigned to the divine will; and in the moſt tender manner converſed with her children and others, as her ſtrength allowed, from time to time, as one who felt for their immortal ſouls: And on the Friday following breathed out her ſoul, we truſt, into the arms of her dear Saviour, whoſe preſence ſhe ſo ardently longed for. I believe her extreme diffidence had for weeks before her death prevented her from giving full vent to the feelings of her heart. Her reaſon was clear, and her patience great through all her ſickneſs.

THOUGHTS ON ROMANS ix. 3.

IT is principally owing to a want of a benevolent ſpirit, that we find ſo much difficulty in underſtanding the benevolent duties and doctrines of the goſpel. We ought to read the Bible with good and honeſt hearts, which is very neceſſary in order to underſtand the true meaning of the inſpired writers. And this is more eſpecially neceſſary, when we attend to that noted expreſſion of the apoſtle Paul in the ninth of Romans, which has given much trouble, not only to common readers, but to learned expoſitors. The paſſage referred to is that in which he ſays, "FOR I COULD WISH THAT MYSELF WERE ACCURSED FROM CHRIST FOR MY BRETHREN, MY KINSMEN ACCORDING TO THE FLESH."

Here the firſt thing to be conſidered is, the import of the apoſtle's wiſh. Some ſuppoſe, by the phraſe, "I could wiſh that myſelf were accurſed from Chriſt," the apoſtle meant to refer to his former feelings, before he embraced the goſpel, and therefore would read the text thus: "I *did* wiſh that myſelf were accurſed from Chriſt." To confirm this ſenſe, they allege, that the original will bear this conſtruction. But ſuppoſing the Greek word would bear to be rendered in the *paſt* tenſe as well as the *preſent*; yet

yet the latter part of the verſe forbids ſuch a tranſlation. For though the apoſtle might, in his fomer zeal and oppoſition to the goſpel, wiſh himſelf accurſed from Chriſt, yet there is no reaſon to think, that he then wiſhed this, "for his brethren, his kinſmen according to the fleſh." Some, however, would ſoften his wiſh, by ſuppoſing he meant to ſay, that "he could be willing to be *accurſed*, that is, to be *ſeparated*, or *excommunicated* from the church of Chriſt, if that would promote and ſecure the ſalvation of the Jews. But this appears to be a mere evaſion, rather than a fair and ſober explanation of the text. Though the Jewiſh church did ſometimes anathematize or excommunicate unworthy members, yet there is no ground to imagine, that the apoſtle meant no more by being accurſed from Chriſt, than barely being caſt out of the church, for the ſake of ſaving the Jewiſh nation. He undoubtedly uttered a more noble and benevolent wiſh, than a mere willingneſs to be excommunicated, without any fault, from the church of Chriſt, to prevent the everlaſting ruin, and promote the everlaſting happineſs of millions of his unbelieving brethren. The queſtion, then, returns, What did he mean by ſaying, "I could wiſh that myſelf were accurſed from Chriſt for my brethren, my kinſmen according to the fleſh?" The anſwer is plain. He intended to expreſs that pure, diſintereſted, and ardent benevolence for his own nation, which his words moſt naturally mean. He meant to ſay, that he could ſincerely wiſh to be ſeparated from Chriſt and all good forever, if that could effectually prevent the eternal ruin of his ſinful and unbelieving nation. This is not only the plain meaning of his words ſeparably conſidered, but the meaning which the context conſtrains us to put upon them. They ſtand intimately connected with the four preceding verſes, which are theſe: "I am perſuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall be able to *ſeparate us* from the love of God, which is in Chriſt Jeſus our Lord. I ſay the truth in Chriſt, I lie not, my conſcience alſo bearing me witneſs in the Holy Ghoſt, that I have great heavineſs and continual ſorrow in my heart. *For* I could wiſh that myſelf were accurſed from Chriſt for my brethren, my kinſmen according to the fleſh." This was as much as to ſay, "though I am fully aſſured that I am cordially united to Chriſt, and nothing can ever ſeparate me from him; yet I have ſuch a tender and compaſſionate concern for my poor, periſhing nation, that I could be willing that my own union to Chriſt and title to happineſs might be diſſolved, if ſuch a ſacrifice of my own eternal good might be the means of their union to Chriſt and enjoyment of heaven. And this wiſh I ſolemnly declare is agreeable to the dictates of my conſcience and the real feelings of my heart." When the apoſtle ſpeaks with ſo much deliberation and ſolemnity, we muſt ſuppoſe he means to ſpeak plainly,

ly, without the leaſt ambiguity or diſguiſe. And if we can believe his declaration and underſtand his meaning when he means to be underſtood, there can be no doubt but that his benevolent wiſh contained a ſincere willingneſs, to give up his own eternal good, for the ſake of promoting the eternal good of his own nation.

Now, taking his wiſh in this moſt natural, benevolent, and important ſenſe, it will appear altogether reaſonable and proper, from the following conſiderations:

In the firſt place, it is agreeable to his benevolent character, after he became a true diſciple of Chriſt. He began and continued his Chriſtian courſe in the ſpirit of pure benevolence and ſelf denial. He regarded the good of others above his own eaſe, intereſt, and reputation. He tells us he began his miniſtry in the ſelf denying ſpirit of the goſpel. "When it pleaſed God, who ſeparated me from my mother's womb, and called me by his grace to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with fleſh and blood." By embracing and preaching the goſpel, he ſacrificed the love, the friendſhip, and the patronage of thoſe who ſent him with letters to Damaſcus, to deſtroy all who profeſſed to be Chriſtians. This was no ſmall ſacrifice for a young man to make, who ſtood ſo high in the eſteem of the firſt men in the nation, and who had ſuch flattering proſpects preſented to his view. But this was but the beginning of his ſelf denial and ſuffering in the cauſe of Chriſt and for the good of ſouls. He performed more labours, endured more hardſhips, and ſuffered more perſecutions, than any other preacher of the goſpel ever did. Hear his own humble compariſon between himſelf and other miniſters of Chriſt. "Are they miniſters of Chriſt, I am more; in labours more abundant, in ſtripes above meaſure, in priſons more frequent, in deaths oft. Of the Jews five times received I forty ſtripes ſave one: thrice was I beaten with rods, once was I ſtoned, thrice I ſuffered ſhipwreck, a night and a day I have been in the deep, in journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils of the city, in perils in the wilderneſs, in perils in the ſea, in perils among falſe brethren, in wearineſs and painfulneſs, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakedneſs." Thus he gave up his temporal good for the honour of Chriſt and the ſalvation of ſinners; and might he not, yea, *ought* he not to be willing to give up his eternal good, from the ſame motives?

In the next place, the apoſtle's wiſh appears to be agreeable to the characters and feelings of other good men. Abraham felt and expreſſed the ſame ſelf denial, when he freely offered up his only and beloved ſon Iſaac as a burnt offering to God; which was, perhaps, a greater trial of real benevolence, than it would have been to give up his own life. Moſes choſe to ſuffer affliction with

and for the people of God, rather than to live in the court and fill the throne of Egypt. And when God appeared about to deſtroy his people, he prayed that his name might be blotted out of the book of life, if that could prevent their ruin. Shadrach, Meſhach, and Abednego ſubmitted to be thrown into the burning fiery furnace, to do honour to God, and promote the true religion in the pagan world. Daniel choſe to be caſt into the den of lions, rather than deny his God and renounce his worſhip. Paul ſays to the Chriſtians at Rome, "Greet Priſcilla and Aquila my helpers in Chriſt Jeſus, who for my life laid down their own necks: unto whom not only I give thanks, but alſo all the churches of the Gentiles." Theſe, and all other ſincere martyrs for the truth, felt and expreſſed the very ſame ſpirit which Paul expreſſed in his wiſh. There is no other difference than only the degree of benevolence expreſſed. But Paul's wiſh was no more diſproportioned to the motive of it, than that of Moſes, or that of any other perſon, who wiſhed to promote the greater good of others, at the expenſe of his own.

In the third place, the apoſtle's wiſh was agreeable to the ſpirit and conduct of Chriſt. He acted out as much benevolence and ſelf denial, at leaſt, as the apoſtle expreſſed in his wiſh. "Ye know, (ſays he) the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich." And he ſays the ſame to the Philippians that he had ſaid to the Corinthians. "Let this mind be in you which was alſo in Chriſt Jeſus: who, being in the form of God, thought it not robbery to be equal with God; but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men: and being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs." It was aſtoniſhing ſelf abaſement and ſelf denial in Chriſt, to leave the kingdom of glory, and come into this world in faſhion as a man, and in the form of a ſervant, and in that condition to obey his parents, to ſubmit to magiſtrates, to labour, and travel, and preach, and ſuffer hunger, poverty, and wearineſs; to be contemned, reviled, buffetted, crucified, and ſlain. It was a far greater expreſſion of benevolence and ſelf denial for Chriſt, under ſuch circumſtances, to ſuffer and die for this ſinful and periſhing world, than it was for Paul to be willing to give up his life and happineſs for the life and happineſs of his brethren. He did but follow, at a great diſtance, the example of Chriſt, in his benevolent wiſh for the ſalvation of the Jews. He only felt and expreſſed ſomething of that love for his brethren, which Chriſt felt and expreſſed for him, and for all the human race.

The propriety of the apoſtle's wiſh will appear, if we conſider, in the fourth place, that it was agreeable to the ſpirit and conduct

duct of the kind Parent of the univerſe. God is love, and his love is altogether diſintereſted. His eternal purpoſe of creating and redeeming the world flowed from pure benevolence. He might have made and governed a world of perfectly holy creatures, without ſubjecting a ſingle individual to pain or puniſhment. It was owing, therefore, to his diſintereſted love, that he formed a plan, which ſhould involve ſo many men and angels in endleſs ruin, and which ſhould ſubject Chriſt, his dear Son, to all the pains and reproach he endured in his life, and in his death on the croſs. Chriſt ſays, "God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life." Paul ſays, "God commendeth his love towards us, in that while we were yet ſinners Chriſt died for us." And the apoſtle John ſays, "Hereby perceive we the love of God, becauſe he laid down his life for us; and we ought to lay down our lives for the brethren." God did more for Paul in giving his Son to die for him, than he could have done for his brethren in giving up his eternal good for theirs. His wiſh was no more than being merciful as his Father in heaven was merciful, in the whole ſcheme of redemption.

It may be further obſerved, in the fifth place, that the apoſtle's wiſh was a proper one, becauſe it was agreeable to the law of love. This law requires every one to love God with all his heart, and his neighbour as himſelf. That is to ſay, it requires every one to exerciſe diſintereſted benevolence towards all beings according to their worth and importance in the ſcale of exiſtence. Now, the ſalvation of thouſands and millions of the Jews was an object of greater magnitude and importance, than the perſonal ſalvation of Paul. If he could, therefore, have ſaved ſo many ſouls, by ſacrificing his own, the law of love would certainly have required it. And though he could not do this, yet the law of benevolence required him to wiſh to do it, were it poſſible to be done. There was, therefore, the ſame propriety in his wiſh to ſacrifice his everlaſting good, for the everlaſting good of the multitude of his brethren, as there was for his being willing to ſpend and be ſpent for the ſalvation of thoſe to whom he preached the goſpel.

Finally, the propriety of the apoſtle's wiſh appears from the doctrine of ſelf denial, which Chriſt abundantly inculcated upon all his followers. It was his common ſaying, "If any will come after me, let him deny himſelf, and take up his croſs, and follow me. For whoſoever will ſave his life ſhall loſe it, and whoſoever will loſe his life for my ſake ſhall find it." Luke tells us, "There went out great multitudes with him; and he turned and ſaid unto them, If any man come to me, and hate not his father and mother, and wife and children, and brethren and ſiſters, yea, and his own life alſo, he cannot be my diſciple. So, likewiſe, whoſoever he be of you that forſaketh not all that he hath, he

cannot

cannot be my diſciple." Paul's wiſh was in perfect correſpondence with theſe precepts of Chriſt and the whole tenor of the goſpel. It was a truly pious, benevolent, and reaſonable wiſh, which he will never have occaſion to recal or regret to all eternity. If any reader ſhould believe the foregoing obſervations upon the import and propriety of the apoſtle's wiſh, he will naturally reflect, that he muſt poſſeſs the ſame benevolent ſpirit, in order to enjoy God and all good in the kingdom of heaven.

PHILONOUS.

Selections.

ON PROVIDENCE.

LET us examine the providence of God towards his church. He deſigns to diſplay his ſovereignty, holineſs, grace, &c. and to convince men that the atonement of Chriſt and the ſanctifying influences of the Holy Spirit are abſolutely neceſſary, in order to ſalvation.

Doubtleſs, the angels were aſtoniſhed at Satan's ſucceſs againſt our firſt parents; and more ſo at the promiſe that was given them, that the ſeed of the woman ſhould bruiſe the ſerpent's head.

The almoſt univerſal apoſtaſy before the flood diſplayed the depravity of human nature; and the deluge demonſtrated the awful juſtice of God. The apoſtaſy after the flood proved that judgments cannot reclaim, much leſs convert, ſinners. As God did not intend a ſecond deſtruction of all mankind, he proceeded to call Abraham, that in him and his poſterity the knowledge of the true God might be preſerved. To render his grace and power the more illuſtrious, he ſelected him out of a people who were violently addicted to idolatry; from which this father of the faithful does not appear to have been quite free.

Conſtant intercourſe with idolaters is the ready way to become ſuch. Wherefore, God commanded Abraham to forſake his country, and dwell in Canaan; and for the ſame reaſon fixed his ſettling there; commanding him to dwell in tents, which rendered his removal from one part of the country to another eaſy, and therefore frequent. The wiſdom of this direction appears from the hiſtory of Lot, who fixed his reſidence in Sodom, where the morals of all his family were totally corrupted.

However, dwelling in tents would only do for the rude and early ages of the world, when population was comparatively ſmall, and the number of the redeemed before Chriſt, would be limited

to

to only a few individuals at a time. Moreover, the worſhippers of the true God would be too few to prepare the Gentiles for receiving the goſpel, which was a very principal end of the calling the Jews.

Abraham's poſterity could not increaſe to a nation while they dwelt in Canaan. Some retreat muſt therefore be provided, where they might dwell ſafely, and multiply rapidly. Egypt was fixed upon for that purpoſe. In Egypt they were in danger of being incorporated with the Egyptians, and perverted to their idolatry. This was prevented by the barbarous treatment they received.

To impreſs the Iſraelites with a dread of idolatry, the Canaanites were devoted to deſtruction; and to hinder them from forming connexions with their neighbours, which might prove injurious to their religion, various laws were given, for the expreſs purpoſe of ſeparating them from all the other nations; and God never failed to puniſh them ſeverely whenever they introduced the worſhip of ſtrange gods, however patiently he might bear with their other provocations, that they might be faithful depoſitaries of the truth, for the benefit of the world, though they appear ſometimes to have derived but little benefit from it themſelves.

The four great monarchies, by ſcattering the Jews over at leaſt half the known world, ſerved to inform the heathen that an illuſtrious perſonage ſhould be born, who would be a bleſſing to all mankind; and the tranſlation of the ſcriptures into Greek, which was almoſt a univerſal language, put them in poſſeſſion of all the information concerning the Meſſiah that the Jews themſelves had obtained. An expectation of the Meſſiah's appearance being thus excited, he was born in the fulneſs of time.

The deſtruction of Jeruſalem, the judgments which have purſued the Jews ever ſince, and the calamities which overthrew the Roman empire, ſhew us the danger of oppoſing Chriſt, and perſecuting his people.

The Roman Catholic and Mahometan apoſtaſies demonſtrate the neceſſity of the Holy Spirit's agency; for the goſpel itſelf, though clear and luminous as a ſun beam, will be eclipſed and extinguiſhed if unſupported by his almighty power; and the very extenſive apoſtaſy, after religion had flouriſhed to an unexampled degree, (which appears to be foretold in the twentieth chapter of Revelations) will furniſh the laſt and moſt convincing proof of it; and then the general judgment will diſcloſe every ſecret, and rectify every ſeeming defect.

Redemption is an amazing ſubject! It exerciſes all the attributes of Deity at work! To atchieve it, the world was made; and all the wheels of providence move in ſubſerviency to it. How much are we indebted to the Bible! The very infidel who ſcorns it, owes to it the little knowledge that he has. Our forefathers

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were as barbarous as other heathens; and we are indebted to the Bible for all the advantages we poſſeſs. Let us bind it to our hearts, and make it our chamber counſellor.

Let us now examine the hiſtory of Joſeph, which will convince us that God pays as much attention to the welfare of individual believers, as to that of the church; that he has cloſely linked the welfare of the church and of private Chriſtians together; and that he exactly adapts a perſon for the work he deſigns him to perform.

The family of Jacob muſt go down into Egypt, yet not be incorporated with the Egyptians, and have a portion of land allotted them, capable of containing an immenſe multitude of perſons; and Joſeph muſt go down thither to execute the gracious intentions of God; his brethren were therefore permitted to ſell him. If he had continued in Potiphar's family, he might indeed have been ſaved himſelf, yet could not have acted the important part which was allotted him. Such is the infirmity of human nature, that the amazing dignity and power to which he was ſuddenly elevated would have made him proud, and proved injurious to his piety, had he not been firſt ſeverely diſciplined in the ſchool of adverſity. During his impriſonment in the dungeon, he acquired a large ſtock of true wiſdom. The impriſonment, dreams, &c. of Pharaoh's butler and baker, were the means of delivering him from priſon. Yet, had he been ſet at liberty merely by the butler's intereſt, he would have moved in an humble ſphere, or riſen to preferment by ſlow degrees. Pharaoh's dream, his interpretation of it, and the excellent advice which he gave, cauſed him to be looked up to as ſuperior to the common race of men. The famine ſent the Iſraelites to him; and he was now furniſhed with ſufficient wiſdom and power to diſpoſe of them properly.

We ſee that God makes uſe of the ſins of men as well as of their virtues; yet this does not excuſe the ſinner. He is puniſhed for the ſin he committed; and God is glorified for bringing good out of it.

Let us learn to be ſatisfied with our condition. Amidſt all the numberleſs and important affairs of heaven and earth, God pays particular attention to the meaneſt of his people! Every one is in the beſt place for getting good.

[*Evan. Mag.*

ANSWER TO A QUERY.

To an Editor.

SIR,

PERMIT me to ſuggeſt a few thoughts for the ſerious conſideration of a Queriſt, who ſubſcribes himſelf "A Seeker after Salvation."

vation." His Query, to which I here allude, is thus stated:— "What are the *duties* incumbent on man, in a *natural state*, in order to *acquire* an *experimental* knowledge of the gospel of salvation?" An experimental knowledge of the gospel is certainly an object of the highest importance; and he is the wisest and happiest man who has attained, through divine grace, the clearest perceptions of that way of salvation, from which the gospel derives all its importance and glory. The proposer of the above Query seems to be fully satisfied as to the *latter* of these points. He confesses the necessity of experimentally knowing the gospel of salvation; but he assumes, that this infinite blessing is to be acquired by the performance of duties; and that man, in a natural state, is capable of discharging them. His only question of difficulty is, "*What are* these wonder-working duties?" Now, Sir, as I am persuaded you have but few correspondents who could meet our inquirer upon his own terms, and as some questions are best answered by proposing others, I would take the liberty of requesting his unbiassed attention to the following particulars:

First, What is the scriptural import of the descriptive terms here used, "Man in a natural state?" Is it not that he is a sinner fallen from God by original sin? that he is altogether ignorant of divine things? that he is at enmity with God in the appointed medium of salvation? that he is enslaved by error and his own carnal, base passions? that he has neither *will* nor *power* to perform holy exercises? that, as a natural man, not believing in Christ, his very best sacrifices are bad and abominable in the sight of God? How apposite to our purpose is the thirteenth article of our established church? "Works," says that article, "done *before* the grace of Christ and the inspiration of this Spirit, are not pleasant to God, forasmuch as they spring not of *faith in Jesus Christ*, neither do they make men meet to receive or deserve grace; and as they are not done as God hath willed and commanded, they have the *nature of sin*."

Secondly, If this account of man in his natural, or unregenerate state, be scripturally accurate, on what ground can it be, for a moment, admitted that there is any *possibility* of his performing spiritual and acceptable duties? For those duties, which are to *acquire* an experimental knowledge of salvation, so far from having the nature of sin, in the sense here understood, and so far from being unpleasant to God, they must be spiritual and acceptable; and must deserve, and make men meet to receive his grace. These will be the natural consequences of the sentiment evidently contained in the Query of your correspondent: a sentiment which, wherever it obtains, must derogate from the glory of the gospel, and tend to the most dangerous and fatal mistakes as to the ground of a sinner's justification. Who does not see that, if the

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the wiſdom and diligence of unholy men are to be employed in *acquiring* the bleſſings of ſalvation, as in the affairs of commerce; who does not ſee, that in this caſe the death of Jeſus is made a vain oblation, that the influences of the Spirit are diſcarded, and that it can no longer be ſaid, *Salvation is of grace, and not of works?*

Surely, there would be no leſs propriety in aſking what duties are incumbent on the *dead* to make themſelves alive? or, what duties are incumbent on the *rock*, to make itſelf ſenſitive? Certainly, there would be juſt as much propriety in theſe queſtions as in aſking what duties are incumbent on *wicked* men to *make themſelves Chriſtians?* I hope, Sir, none of your readers will angrily exclaim, Theſe are *high* Calviniſtic ſentiments! What! are not ſinners in general called upon to read and hear? moſt certainly, and believe the word of God; but ſuch exclamations are too common with many who profeſs to know the goſpel, when the ſovereign honours of that goſpel are fully aſſerted, and faithfully vindicated againſt the prevalence of phariſaical pride. However, the writer of this paper, not pretending to be in the ſecret of God's decrees, has no fellowſhip with thoſe who talk of preaching the goſpel to none but the elect; nor with thoſe who declaim about the doctrines of grace in a ſtyle that encourages the hope of a diſpenſation from duty. But, deeply convinced that phariſaical pride is not leſs the bane of the goſpel than practical Antinomianiſm, he would call the attention of your numerous readers to this momentous truth, That the moſt accurate and perfect performance of religious duties, affords no more hope of ſalvation than the moſt daring and deſperate of crimes.

To thoſe who aſk, in ſcripture language, "What muſt we do to be ſaved?"—in ſcripture language we reply, "Believe in the Lord Jeſus, and thou ſhalt be ſaved." Here the "experimental knowledge of the goſpel of ſalvation" muſt take its date. From hence the ſpiritual and acceptable performance of duty muſt take its riſe. Our obedience and our happineſs are commenſurate with our believing: they are the inſeparable companions and eſſential conſequences of it. The true believer, therefore, does not derive his experience from his duties, but his zeal in duty from his experience. His faith in Chriſt, and his ſenſe of the infinite love of Chriſt, keep him low at his feet, powerfully animate him in his ſervice, and unſpeakably exalt him in communion with his glory. All other experience is deluſion, all other zeal in the performance of duty is either hypocriſy or phariſaiſm.

OBSERVATOR.

[*Evan. Mag.*

FRAGMENT

FRAGMENT OF A VISION.

"ONCE more Eugenia," ſaid my celeſtial guide, with as much complacency and ſweetneſs as could poſſibly ſhine in an angel's face, "once more will I bear thee hence; and to thy wondering ſight preſent a fairer proſpect of the unbounded love of Chriſt, manifeſted to the ſons of men. Thus far my commiſſion extends; and then I leave thee." With humble ſubmiſſion I bowed aſſent, my heart glowing with delight at the pleaſing reflection of being indulged with a ſtill nearer view of the exhauſtleſs treaſures of mercy and grace continually flowing from the wounded ſide of my bleſſed Lord. "Is it poſſible," exclaimed I, "under a ſelf abaſing view of my unworthineſs, will yet my heavenly conductor condeſcend to comply with the inquiſitive deſires and inclinations of one ſo undeſerving?" "I am but a creature, and ſervant of the ſame Maſter with thee," replied he; "then ceaſe to wonder and know this, that it is the delight and happineſs of the angels of light to be the miniſtering attendants on thoſe that are the ſealed of the Lord." Silenced at the gentle reproof, I prepared for flight; and, encircled in the arms of my refulgent guide, mounted aloft, borne on the floating beams of the ſun. With incredible ſwiftneſs we traverſed the regions of ether; and with no leſs than angelic ſpeed alighted on the fertile plains of India.

"Here obſerve," ſaid Serenus, "the different objects that may arreſt thy ſight." I looked; and with amazement beheld innumerable crowds of the ſwarthy inhabitants of Hindooſtan celebrating an idolatrous feſtival. The barbarous rites, the horrible clangour and confuſion, with the dreadful ſuperſtition of the poor, blinded votaries, diſplayed to my imagination a ſcene that rent my heart and filled my breaſt with ſorrow and tumult. I beheld with anguiſh their lamentable ſtate, I pitied them; and nought but pity could I beſtow. My attentive ears were pained with the loud and noiſy babblings of the multitude; my eyes, wearied at the unwelcome ſight, voluntarily turned aſide. Then I ſaid in my heart, "Turn them, O Lord, and they ſhall be turned!" then ſhall this dreary "deſert bloſſom as the roſe." Serenus, perceiving my diſtreſs, ſaid, in accents that ſpake comfort to my ſoul, "Be not diſquieted, thou fearful one; yet a little while and thou ſhalt ſee of the glory of God and be ſatisfied; but now direct thy ſight to the banks of the ſerpentine Ganges. Tell me, Eugenia, is there any thing thitherward to attract your attention?" I beheld, and, to my ſorrow, the proſpect was not of a more pleaſing nature than the preceding. I could have wept; but tears would avail me nothing. Willingly would I have ſhed even tears of blood, to have convinced the throng of the error of their ways. I wiſhed to invite them to the fountain that cleanſeth from ſin and uncleanneſs, inſtead of

beholding them reverence and adore the waters that at the laſt day ſhall be dried up. The feeble cries of the helpleſs infants, who in vain ſtruggled againſt the ſwellings of the flood, were as daggers to my breaſt! "And are the inhuman parents ſo deluded," cried I, "as to believe that in drowning their offspring they are performing a righteous deed?" "Even ſo," replied Serenus. Pity the Heathen world, thou Sovereign Ruler of the univerſe! How long ſhall the prince of darkneſs reign, and not be confounded? When wilt thou pluck thy lilies from among the thorns of this barren wilderneſs? Haſten the happy period, thou bleſſed Immanuel! My heart thus prayed in ſilence. Serenus, acquainted with its inmoſt receſſes, gently liſped "Amen." The ruſtling breezes long retained the ſound, and on the ſurface of the Ganges ſwiftly flew the whiſpering echo.

My angelic guide, now willing to revive my drooping ſpirits, ſignified his intention of proceeding. Accordingly we directed our courſe towards the lowly habitation of a poor Hindoo. We entered inviſibly; and found him emaciated with diſeaſe, and ſtretched on a bed of languiſhing. Death had arreſted him; but the ſoul, as if unwilling to quit the body, ſtill lingered to breathe the laſt teſtimony of Jeſus' love. Around the bed ſtood two or three men of mild deportment;* and, to my joy, Serenus told me they were faithful labourers in this part of Chriſt's uncultivated vineyard. I was delighted with their aſſiduous attention to the dying Indian; and beheld how carefully they wiped away the cold and death like ſweat that ſat on his brow. Nature was faſt decaying; but each convulſive throb, or beating of the fluttering pulſe, ſpread over his countenance a divine luſtre that diffuſed itſelf around, and kindled in the breaſt of each ſpectator a fire of heavenly joy.

I felt myſelf reanimated; my heart glowed with gratitude to Him who had thus ſo abundantly diſpenſed his favours in this place; every one ſeemed to partake of the love and joy that abode with the departing ſaint; the unction of the Spirit was ſhed abroad copiouſly! then I experienced the truth of the poet's words:

> "The chamber where *this Hindoo* meets his fate
> Is privileg'd beyond the common walk
> Of virtuous life,—quite on the verge of heaven!" YOUNG.

The chain of thoughts that naturally crowded on my mind was broken by the ſtrugglings between death and nature. The quivering flame of life that had been nearly extinguiſhed, now ſeemed to rekindle, and kindly gave the almoſt breathleſs Indian an opportunity of telling the world that his Jeſus was ſtill faithful, though he was encompaſſed about with the pains of diſſolution. "I wiſh," ſaid he, fetching a deep ſigh, "I could impart to my dear

* Miſſionaries.

dear brethren in God half the joys I now experience! I was ſick of love; but my beloved Redeemer "ſtayed me with flagons and comforted me with apples." Glory, glory, be to my heavenly Father, for ſending the bleſſed goſpel to ſave ſuch an unworthy wretch as I am! I feel the arms of my Saviour entwined about me; and though I am paſſing through the deep waters, the billows ſhall not go over my head, neither will he ſuffer me to ſink." After regaining a little breath, he again ſpake:—"May God abundantly bleſs your labour of love, my deareſt brethren! Whether my countrymen will hear or whether they will forbear, I beſeech you not to relax in your endeavours to ſave their ſouls from death! Tell them, I bowed to idols; but did I put my truſt in idols now, I ſhould ſink lower than the grave! Tell them, I performed the rites of the Ganges; but there is no water that cleanſeth from ſin, beſides the water of the river that "proceedeth out of the throne of God and of the Lamb! I would ſay more, but I faint. I ſhall ſoon ſleep in Jeſus: In his ſmiles I am happy!" Here he reſted; and Serenus, having ſtrengthened my ſight, I beheld, with aſtoniſhment, the lean and ugly monſter death, graſping in his cold embrace the dying Indian; (but I perceived he had loſt his ſting) to comfort him were radiant angels kindly ſupporting his head, and pointing him upwards to the regions of boundleſs light. "True it is," I exclaimed, "bleſſed are the dead that die in the Lord!" and as I ſpake, the laſt and dreadful conflict with the world and ſin was nearly over. With a faltering and tremulous voice the Indian breathed his laſt farewel; and as the happy ſoul burſt through the apertures of nature, "Jeſus, receive my ſpirit" was heard to languiſh on his tongue. Thus fled the immortal part, and left the body ſtill in the cruel gripe of death. The viſion likewiſe fled; but yet the grateful recollection cheers my ſoul, and leaves behind a wiſh to win a ſoul to Chriſt.

"The ſultry climes of India then I'd choose;
There would I toil, and ſinners' bonds unloose!
There may I live, and draw my latest breath,
And in my Jesus' ſervice meet a ſtingleſs death!"

TEMPO.

[*Evan. Mag.*

THE PRESENT MOMENT IMPROVED.

WHEN Pyrrhus, king of Epirus, was making great preparations for his intended expedition into Italy, Cineas, the philoſopher, took a favourable opportunity of addreſſing him thus: "The Romans, Sir," ſaid he, "are reported to be a warlike and victorious people; but if God permit us to overcome them, what uſe ſhall we make of the victory?" 'Thou aſkeſt,' ſaid Pyrrhus, 'a thing

'a thing that is ſelf evident: The Romans once conquered, no city will reſiſt us; we ſhall then be maſters of all Italy.' Cineas added, "And having ſubdued Italy, what ſhall we do next?" Pyrrhus, not yet aware of his intention, replied, 'Sicily next ſtretches out her arms to receive us.' "That is very probable," ſaid Cineas; "but will the poſſeſſion of Sicily put an end to the war?" 'God grant us ſucceſs in that,' anſwered Pyrrhus, 'and we ſhall make theſe only the forerunners of greater things; for then Lybia and Carthage will ſoon be ours: and theſe conqueſts being completed, none of our enemies can offer us any further reſiſtance.' "Very true," added Cineas, "for then we may eaſily regain Macedon, and make an abſolute conqueſt of Greece; and when all theſe are in our poſſeſſion, what ſhall we do then?" Pyrrhus, ſmiling, anſwered, 'Why then, my dear friend, we will live at our eaſe, drink all day long, and amuſe ourſelves with cheerful converſation.' When Cineas had brought Pyrrhus to this point, he ſaid, "Well, Sir, and why may we not do all this *now*, and without the labour and hazard of enterpriſes ſo laborious and uncertain?"

The greater part of mankind is as unwilling to take the advice of the philoſopher as Pyrrhus was, who ardently engaged in theſe ambitious purſuits, and at laſt periſhed in them.

[*Evan. Mag.*

LETTER FROM A LADY IN JAMAICA TO HER NEPHEW IN ENGLAND.

Very Dear Sir,

I TRUST I am not ungrateful for your kind communication of the exerciſe of your mind in your late affliction. How oft, nay, how conſtantly does the Father of mercies fulfil his gracious promiſe, "As thy day, ſo ſhall thy ſtrength be!" I feel a hope, that theſe frequent chaſtiſements are intended to prepare you for a large ſphere of uſefulneſs. May he ſanctify them to your furtherance in the divine life, and having been afflicted yourſelf, you will be the more capable of adminiſtering conſolation to the afflicted; for preaching alone does not compriſe the whole duty of a clergyman. To comfort thoſe on beds of languiſhing ought to be a great part of his employment. May you be a wiſe maſter builder, and faithfully diſcharge the various duties of your ſacred office!

Mr. B. has had a ſevere ſeaſoning to this climate; for many days we had no hope of his recovery. I verily believe he was ſpared, in anſwer to prayer. From the 11th of Auguſt to the 6th of October, our chapel was ſhut, except a few mornings at five o'clock,

o'clock, when our local preachers gave us an exhortation; for we could not have public worſhip till he was removed out of town for change of air, the chapel being over the dwelling houſe; the noiſe would have retarded, or probably entirely prevented his recovery. Thanks be to God, who again enables his ambaſſador to go through his various duties; and certainly the care of five hundred ſouls is not a ſmall charge!

I rejoice to hear that the intended invaſion of our cruel enemy is again laid aſide. Haſten, haſten, deareſt Lord! the happy time, when "the nations ſhall learn war no more; but ſhall beat their ſwords into ploughſhares, and their ſpears into pruning-hooks."

We have been favoured with bleſſed ſeaſons: the Lord is truly gracious to the inhabitants of this iſle; but, alas! they do not render according to the benefits he pours down on them! Theſe conſtant rains, though a general bleſſing, have been productive of ſome evils; particularly at Montego Bay, about one hundred and eighty miles from Kingſton, ſome buildings were ſwept away by the flood; but, through mercy, only three lives were loſt. The inhabitants of Montego Bay have dreadfully perſecuted the poor Chriſtians; and the Lord has ſeverely chaſtiſed them, both by fire and water. Thirteen years ago, they impriſoned a young man, who was the inſtrument of raiſing a ſociety of twenty four people, in five weeks; and he was obliged to quit the iſland. When Mr. Fiſh went there, he was permitted to preach only twice a week, and at ſuch hours as the poor ſlaves could not attend; many of whom were very deſirous of religious inſtructions. Some years after, when Mr. Campbell viſited them, they countenanced him, till they ſaw the ſlaves flock to hear the word of God; and though he promiſed he would only preach at ſuch hours as would not prevent their doing their owners' work, they threatened to impriſon him for inſtructing them; and he was obliged to return to Kingſton; and, although they have been chaſtiſed every year with ſome heavy calamity, yet, "having eyes, they ſee not" the hand of the Lord, and cannot bear the idea of their ſlaves being religious; and as to themſelves, they "are rich and increaſed with goods, and have need of nothing." Strange infatuation! What, my dear Sir, are you and I better than our poor fellow ſinners, that God ſhould bring us from darkneſs to light, and from the power of ſin and Satan to a knowledge of himſelf, and a love of holineſs? A conſideration of this fills my ſoul with grateful love, and at times, I am conſtrained to ſay, Let ſilence ſpeak his praiſe.

The word of God prevails ſo far as to influence a few to turn from the error of their evil ways. The laſt three months, we have had an increaſe of one hundred ſouls. [*Evan. Mag.*

FRAGMENTS.

FRAGMENTS.

REMARKABLE TESTIMONY IN FAVOUR OF THE STRICT OBSERVANCE OF THE LORD'S DAY.

A YOUNG man, who had been employed in a gentleman's garden in Suffolk, had a ſtrong inclination to try his fortune near the metropolis. Accordingly, he came to London; and ſoon got into a ſituation at the weſt end of the town; where he, in a few years, acquired ſo much property, that he took ſome ground, and entered into buſineſs for himſelf. He had been brought up in a religious manner, and in the ſtrict obſervance of the Sabbath; but the love of the world now ſo far got the aſcendency, as to induce him to violate that ſacred day, by ſelling various articles which his garden produced. Providence, however, frowned upon him, ſo that his proſpect of great gain proved deluſive. By ſome unaccountable means, he failed of ſucceſs in all his ſchemes; and in a ſhort time became a bankrupt. His ſiſter, a pious young woman, who kept his houſe, told him her apprehenſions; that the cauſe of his misfortune was, his profanation of the Sabbath; and ſtrongly urged him to begin buſineſs again upon a ſmall ſcale, offering to lend him all ſhe had (which was but thirty ſhillings) to buy a few neceſſary articles, upon this condition, that he ſhould ſell nothing upon the Lord's day, but devote it wholly to religion; in which caſe, ſhe told him, he might hope for a divine bleſſing. He agreed to take her advice; and he ſoon experienced the wiſdom of it; for he quickly began to find his buſineſs wonderfully to proſper; and, in a few years, roſe to ſuch affluence as to purchaſe the ground he had hired; and to be able to communicate largely of his ſubſtance for the honour of God, and for the good of many. The truth of the above can be atteſted by perſons living, who knew the man and his hiſtory. The reader is left to make his own reflections. [*Evan. Mag.*

VALUE OF BIBLES ON BOARD A SHIP.

To the Editor of the Evan. Mag.

SIR,

If you think the following information will be of any ſervice to the Society for diſtributing Bibles, &c. you will oblige me by giving it a place in the Evangelical Magazine.

BEING in company with a young officer in the Eaſt India Company's ſervice, lately arrived, he mentioned that one of the ſeamen died on the paſſage home; and, when that happens, it is a

cuſtom

cuſtom amongſt ſhipmates to ſell all their clothes by auction; and this was done to the perſon alluded to above. In his cheſt was a Bible, which was put up by itſelf at 6d: it preſently got up to 12s. and the captain deſired the auctioneer to knock it down, as it was too much for it, he ſaid. And my informant farther added, he had no doubt but that it would have ſold for a guinea, if they had been let alone. He alſo ſaid, that a Bible was conſidered a valuable acquiſition by many of the ſeamen on board of that ſhip; and that frequently, at leiſure hours, one perſon read the ſcriptures to many of his ſhipmates, who were all attention to hear. This account I am the more diſpoſed to give credit to, as it proceeded from one nowiſe attached to the cauſe for which the ſociety was inſtituted, but rather the contrary.

I am, reſpectfully, Rev. Sir, your obedient ſervant,

D. W.

DIVINITY OF CHRIST.

TWO gentlemen were once diſputing on the divinity of Chriſt. One of them, who argued againſt it, ſaid, "If it were true, it certainly would have been expreſſed in more clear and unequivocal terms." 'Well,' ſaid the other, 'admitting that you believed it, were authorized to teach it, and allowed to uſe your own language, how would you expreſs the doctrine to make it indubitable?' "I would ſay," replied the firſt, "that Jeſus Chriſt is *the true God.*" 'You are very happy,' rejoined the other, 'in the choice of your words; for you have happened to hit upon the very words of inſpiration. St. John, ſpeaking of the Son, ſays, "This is *the true God*, and eternal life."

SWEARING REBUKED.

A YOUNG man having returned from ſea, where he had unhappily acquired the habit of profane ſwearing, went to viſit a friend in the country; when, walking in the garden, and approaching too near a bee hive, one of them ſtung him on the head; which ſo excited his wrath, that he began to ſtrike violently at the bees with his hat, uttering at the ſame time the moſt dreadful oaths and curſes. In the midſt of his fury, one of theſe little combatants ſtung him on the tip of that unruly member (his tongue) which was then ſo actively employed in blaſpheming his Maker. Thus can the Lord engage one of the meaneſt of his creatures in reproving the bold tranſgreſſor, who dares to take his name in vain.

[*Evan. Mag.*

SHORT

SHORT SENTENCES ON FAITH.

NOTHING greater can be ſaid of faith, than that it is the only thing which can bid defiance to the accuſations of conſcience.

If it was not for Chriſt, conſcience would tear me in pieces. Conſcience is the moſt poſitive, teaſing, tormenting thing in the world; and nothing can ſilence it but faith.

Thank God for Chriſt! Chriſt for a clean conſcience; and the Spirit for giving me a ſight of it as clean.

Nothing can pacify an offended conſcience, but that which ſatisfied an offended God; and well may that which ſatisfied an offended God, pacify an offended conſcience. [*Mr. Adam of Wintringham.*

QUERIES.

A YOUNG inquirer is much perplexed to know how ſhe ſhould underſtand thoſe words in the Lord's prayer, "Lead us not into temptation;" which to her ſeem to imply, that God is the author of temptation. She would be much obliged by a few obſervations tending to clear up the difficulty.

A CORRESPONDENT requeſts an explanation of the following texts of ſcripture: "I ſhall ſee him, but not now; I ſhall behold him, but not nigh: there ſhall come a Star out of Jacob, and a Sceptre ſhall riſe out of Iſrael, and ſhall ſmite the corners of Moab, and deſtroy all the children of Seth." Numbers xxiv. 17.

A CONSTANT reader wiſhes ſome of your correſpondents would favour him with an explanation of the following words, in 2 Pet. ii. 20, 21, "For if after they have eſcaped the pollutions of the world through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein, and overcome, the latter end is worſe with them than the beginning; for it had been better for them not to have known the way of righteouſneſs than, after they have known it, to turn from the holy commandment delivered unto them." JUNIOR.

WHAT is the true meaning of thoſe words in Exod. xxxiv. 7, "And that will by no means clear the guilty?" As they immediately follow that charming declaration of the name of the Lord, "Keeping mercy for thouſands, forgiving iniquity, tranſgreſſion, and ſin;" and as they precede an awful threatening, "viſiting the iniquity of the fathers upon the children," &c. I am much at a loſt to underſtand them; and ſhall, therefore, be very glad to ſee a clear and conſiſtent view of the words, as connected with the whole paſſage. Q Q.

[*Evan. Mag.*

RELIGIOUS

Religious Intelligence.

UNITED STATES.

A Brief Account of the Proceedings of the Committee, appointed by the Yearly Meeting of Friends, held in Baltimore, for promoting the Improvement and Civilization of the Indian Natives.

Continued from page 196.

IN the sixth month, 1802, the Little Turtle, Five Medals, and several other principal chiefs, of the *Miamie*, and *Pottowattomie* nations of Indians passed through Baltimore, on their way to visit the President of the United States; at which time, the committee took the opportunity of holding a conference with them; in which the concern of Friends was fully opened; when they informed them of the great discouragement Friends had met with, in carrying their views into effect, from the intemperate and destructive use of spirituous liquors amongst the Indians, which was found to be the greatest obstacle in the way of their profiting by the aid, Friends had been desirous of giving them.

This opened the way for a free communication, on the subject of the introduction of ardent spirits into their country, in which its baneful and pernicious effects were strongly pointed out. The Little Turtle in reply, made a very pathetic and impressive speech upon this subject, from which the following is extracted:

"*Brothers and Friends:*

"When our forefathers first met on this island, your red brethren were very numerous. But since the introduction amongst us, of what you call spirituous liquors, and what we think may justly be called POISON, our numbers are greatly diminished. It has destroyed a great part of your red brethren.

"My Brothers and Friends:

"We plainly perceive, that you see the very evil which destroys your red brethren; it is not an evil of our own making; we have not placed it amongst ourselves; it is an evil placed amongst us by the white people; we look to them to remove it out of our country. We tell them, brethren, fetch us useful things; bring goods, that will clothe us, our women, and our children; and not this evil liquor, that destroys our reason, that destroys our health, that destroys our lives. But all we can say on this subject is of no service, nor gives relief to your red brethren.

"My Brothers and Friends,

"I rejoice to find, that you agree in opinion with us, and express an anxiety to be, if possible, of service to us, in removing this great evil out of our country; an evil which has had so much room in it, and has destroyed so many of our lives, that it causes our young men to say, "we had better be at war with the white people; this liquor, which they introduce into our country, is more to be feared than the gun and the tomahawk. There are more of us dead since the treaty of Grenville, than we lost by the six years war before. It is all owing to the introduction of this liquor amongst us."

"Brothers,

"When our young men have been out hunting, and are returning home loaded with skins and furs; on their way, if it happens that they come along where some of this whiskey is deposited, the white man who sells it tells them to take a little drink; some of them will say no, I do not want it; they go on till they come to another house, where they find more of the same kind of drink; it is there offered again; they refuse; and again the third time; but finally, the fourth or fifth time, one

one accepts of it, and takes a drink; and getting one, he wants another; and then a third, and fourth, till his senses have left him. After his reason comes back again to him; when he gets up and finds where he is, he asks for his peltry. The answer is, "you have drank them." Where is my gun? "It is gone." Where is my blanket? "It is gone." Where is my shirt? "You have sold it for whiskey!!" Now, Brothers, figure to yourselves what condition this man must be in. He has a family at home; a wife and children, who stand in need of the profits of his hunting. What must be *their* wants, when he himself is even without a shirt!"

These chiefs appeared to be much rejoiced at the assistance Friends proposed to render them; and in reply to that part of our communication, observed, "That it was their anxious wish, to engage in the culture of their lands; for although the game was not so scarce, but that they could get enough to eat, yet they were sensible it was daily diminishing, and that the time was not far distant, when they would be compelled to take hold of such tools as they saw in the hands of the white people."

The committee, on a weighty consideration of the subject, being from their former experience united in judgment, that no great progress could be made in the civilization of the Indians, while they were so abundantly supplied with distilled spirits, concluded to address congress on the subject. Their memorial was favourably received and a law passed, which in some measure provided a remedy for the evil.

As it now appeared to the committee, that the principal obstruction to the introduction of agriculture amongst the Indians was removed, they felt themselves encouraged to proceed in their undertaking; and accordingly provided a considerable number of implements of husbandry; such as ploughs, hoes, axes, &c. &c. which were forwarded to Fort Wayne, where they were immediately distributed, as a present from the society of Friends, and thankfully received by the Indians.

A letter was received in the summer of 1803, from the agent for Indian affairs at Fort Wayne, in which he says:

"Since there have been no spirituous liquors in the Indian country they appear very industrious, and are fond of raising stock." He also expressed, as his opinion, "that the suppression of spirituous liquors in that country, is the most beneficial thing which has ever been done for them by the United States; that there had not been one Indian killed in that neighbourhood for a year, and that in no preceding year, since the treaty of Grenville, had there been less than ten, and in some years as many as thirty killed." The agent further added, "that the Indians appeared to be very desirous of procuring for themselves the necessaries of life, *in our way*; but say they do not know how to begin. Some of their old men say, "the white people want for nothing. We wish them to shew us how to provide the many good things we see amongst them. If it is their wish to instruct us in their way of living, as they tell us it is, we wish them to make haste and do it, for we are old, and must die soon; but we wish to see our women and children in that path, that will lead them to happiness before we die."

At the same time a letter was received from the Little Turtle and Five Medals, in which they expressed a wish, that some of the committee would visit their country; which being considered, the committee appointed a deputation for that purpose, who were authorised to take one or more suitable persons with them, to reside amongst the Indians, for the purpose of teaching them agriculture, and other useful knowledge, as far as such an establishment should appear practicable.

In the second month, 1804, two of the deputation proceeded to Fort Wayne, accompanied by Philip Dennis, who had offered his services

to

to go with them, to remain with the Indians during the summer, for the purpose of instructing them in husbandry; taking with him two horses, to be employed in ploughing, &c.

They arrived at Fort Wayne the last of the third month, and soon after convened several of their principal chiefs; in a council with whom, a future day was fixed upon for the committee to meet them, together with as many of their old men, their young men, *and their women and children*, as could be assembled: the attendance of the latter was particularly requested by our deputation; and these chiefs having previously requested, that whatever matter Friends might have to communicate to the Indians should be written, in order that they might lay it before the GRAND COUNCIL, in the sixth month following, to the attendance of which they very pressingly invited the committee; on the day appointed, being met by a considerable number of the natives, the following written address was read and interpreted to them:

"*Brothers and Friends,*

"When we were together, eight days ago, with the Little Turtle and the Five Medals, the letter was read to them which has just been read. That letter, you observe, says, that we were appointed by the people called Quakers, of Baltimore, to visit you and to take you by the hand on their behalf, desiring that you would receive any communications from us, as coming immediately from them.

"Brothers,

"After that letter was read, our hearts were filled with so much love for our red brethren, that on looking over and considering the business upon which we had come, we felt a desire to see as many of you together as could be convened; and this day was then agreed upon for us to meet you.

"Brothers,

"We believed, that the things we had to say were of great importance to our red brethren; and therefore it was, that we requested to see you together, that you all might have an opportunity of hearing what we have to say.

"Brothers,

"Our hearts are filled with thankfulness to the Great Spirit, that he has brought us safely to the country of our red brethren, and protected us through our journey. We also rejoice that he has given us this opportunity of seeing you, and of taking you by the hand.

"Brothers,

"It is now a little more than two years, since your brothers of Baltimore had an opportunity of becoming acquainted with the Five Medals, the Little Turtle, Tuthinipee, and some other chiefs. They were glad of that opportunity of having a talk with them, and of inquiring after the situation of their Red brethren.

"Brothers,

"We had for some time entertained apprehensions, that the many changes, which were taking place in circumstances, must greatly change the situation of our Red brethren; and that the time was fast approaching, in which it would be necessary for them to alter their mode of living.

"Brothers,

"After our talk with the chiefs whom we have just mentioned, we were fully convinced, that the time was come, in which our Red brethren ought to begin to cultivate their lands. That they ought to raise corn, and other grain, also horses, cows, sheep, hogs, and other animals. We then proposed to afford them some assistance. They appeared to be glad of the proposal, and informed us that many of their people were disposed to turn their attention to the cultivation of the earth. They also expressed a desire, to be assisted by their brothers of Baltimore.

"Brothers,

"Having been encouraged by the opportunity which we then had, we sent to the care of the agent for Indian affairs, some ploughs, harness for horses, axes, hoes, and other implements of husbandry, which

were

were made for the use of our Red brethren, and desired that they might be distributed amongst them, as tokens of our friendship.

"Brothers,

"We received last fall through the hands of the agent for Indian affairs, a talk, from the Little Turtle, the Five Medals and others, informing us, that they had received the implements of husbandry, and requested, that their brothers of Baltimore would send some of their people into the country of their red brethren, for the purpose of seeing their situation, and shewing them how to make use of the tools; saying, they did not know how to *begin*.

"Brothers,

"It is for these purposes, that we have now come; and we again repeat, that we rejoice we have this opportunity of seeing you, and of taking you by the hand.

"Brothers,

"In coming into the country of our Red brethren, we have come with our *eyes open*. And although we are affected with sorrow, in believing that many of the Red people suffer much for the want of food, and for the want of clothing, yet our hearts have been made glad, in seeing, that it has pleased the Great Spirit, to give you a rich and valuable country. Because we know that it is *out of the earth*, that food and clothing come. We are sure, brothers, that with but little labour and attention, you may raise much more corn, and other grain, than will be necessary for yourselves, your women, and children, and may also, with great ease, raise many more horses, cows, sheep, hogs, and other valuable animals, than will be necessary for your own use. We are also confident, that if you will pursue our method, in the cultivation of your land, you will live in much greater ease and plenty, and with much less fatigue and toil, than attend hunting for a subsistence.

"Brothers,

"We are fully convinced, that if you will adopt our mode of cultivating the earth, and of raising useful animals, you will find it to be a mode of living not only far more plentiful and much less fatiguing, but also much more *certain*, and which will expose your bodies less, to the inclemencies of the weather, than is now attendant upon *hunting*. It will lead you, brothers, to have fixed homes. You will build comfortable dwelling houses, for yourselves, your women and children, where you may be sheltered from the rain, from the frost, and from the snow; and where you may enjoy in plenty the rewards of your labours.

"Brothers,

"In laying these things before you, we have no other motive, than a desire of heart, for the improvement, the benefit, and the welfare of our Red brethren; and therefore it is, that we speak with freedom, and we hope that what we have to say, will *go in at one ear, and not come out at the other*; but that it will be remembered by our Red brethren. For we know, brothers, that we shall not be ashamed of what we say, when, in time to come, you compare the things we are saying to you, with your experience in practising them.

"Brothers,

"We will here mention, that the time was, when the forefathers of your brothers, the white people, lived beyond the great water, in the same manner, that our Red brethren now live. The winters can yet be counted, when they went almost naked, when they procured their living by fishing, and by the bow and arrow, in hunting, and when they lived in houses no better than yours. They were encouraged, by some, who came from towards the sun-rising, and lived amongst them, to change their mode of living. They did change; they cultivated the earth; and we are sure the change was a happy one.

"Brothers and Friends,

"We are not ashamed to acknowledge, that the time was, when our forefathers rejoiced at finding a wild plumb tree, or at killing a little game, and that they wandered

up

up and down, living on the uncertain supplies of fishing and hunting. But, brothers, for your encouragement, we now mention, that by turning their attention to the cultivation of the earth, instead of the plumb tree, they soon had orchards of many kinds of good fruit; instead of the wild game, they soon had large numbers of cattle, horses, sheep, hogs, and of other valuable animals; and in many places, instead of their forests, they had large fields of corn and of other grain, as also of many other valuable productions of the earth.

"Brothers,

"We hope your *eyes will be open* to see clearly the things which are best for you; and that you will desire to pursue them. We believe, brothers, that it is in the heart of your father, the President of the United States, to assist his red children, in the cultivation of the earth, and to render them services, which will be greatly for their benefit and welfare. We hope that your exertions to change your present mode of living will be so *plain* to him, that he will *see them:* this will encourage him to continue to aid you in your endeavours.

"Brothers,

"We have spoken plainly; we desire to speak plain. We will now tell you, that we have not come merely to *talk* with you. We have come prepared to render you a little assistance. Our beloved brother, Philip Dennis, who is now present, has come along with us. His desire is to cultivate for you a field of corn; also to shew you how to raise some of the other productions of the earth. He knows how to use the plough, the hoe, the axe, and other implements of husbandry.

"Brothers,

"We will here ask you, Are you still desirous to be instructed by us, in the cultivation of your lands? If you say you are, our brother, whom we have just mentioned, will continue with you during the summer. We shall leave it to you, to shew him the spot where to begin to work.

"Brothers,

"He has left a farm; he has left a wife and five small children, who are very dear to him; he has come from a sincere desire to be useful to our red brethren. His motives are pure; he will ask no reward from you, for his services; his greatest reward will be, in the satisfaction he will feel, in finding you inclined to take hold of the same tools which he takes hold of; to receive from him instruction in the cultivation of your lands, and to pursue the example he will set you.

"Brothers,

"We hope you will make the situation of our brother, as comfortable as circumstances will admit. We hope, also, that many of your young men will be willing to be taught by him to use the plough, the hoe, and other implements of husbandry. For we are sure, brothers, that as you take hold of such tools, as are in the hands of the white people, you will find them to be to you, like having additional hands. You will also find, that by using them, they will enable you to do many things, which, without them, cannot be performed.

"Brothers, there is one thing more, which we wish to add. The white people, in order to get their land cultivated, find it necessary, that their young men should be employed in it, and not their women. Women are less than men. They are not as strong as men. They are not as able to endure fatigue and toil as men. It is the business of our women to be employed in our houses; to keep them clean; to sew, knit, spin, and weave; to dress food for themselves and families; to make clothes for the men and the rest of their families; to keep the clothing of their families clean, and to take care of their children.

"Brothers,

"We desire not to mention too many things to you, but we must add a little further. We are fully convinced, that if you will turn your attention to the cultivation of the earth, to raising the different kinds

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of grain, to erecting mills for grinding grain, to building comfortable dwelling houses for your families, to raising useful animals, amongst others, sheep, for the advantage of the wool in making clothing, to raising flax and hemp for your linen, and your young women learn to spin and weave, that your lives will be much easier and happier, than at present, and that your numbers will increase, and not continue to diminish. As we before observed, brothers, your land is good. It is far better than the land the white people near the great water cultivate. We are persuaded, that your land will produce double the quantity of any kind of grain, or of flax, or hemp, with the same labour necessary near the great water.

"Brothers and Friends,

"We shall now end what we have to say, with informing you, that all the corn, and other productions of the earth, which Philip Dennis may raise, we wish our red brethren to accept of, as a token of our *friendship*. And it is our desire, that the chiefs of the Pottawattamie and Miamie nations, who are now present, added to our brothers, the Five Medals, Tuthinipee, and Philip Dennis, make such a distribution thereof, as they may think proper."

The Indians observed great decorum, and gave close attention during the delivery of this address. They respectfully manifested their approbation of the sentiments it contained by reiterated exclamations of applause, and the most evident demonstrations of satisfaction. In reply, the Little Turtle delivered a speech on behalf of the council, from which the following is extracted.

"*Brothers and Friends,*

"We rejoice that the Great Spirit has appointed that we should meet this day, for we believe, this meeting will be of the utmost consequence to your red brethren.

"Brothers,

"The things you have said to us require our greatest attention: it is really necessary, that we should deliberate upon them. In order to do so, we must beg you to leave the paper, upon which they are written, that we may communicate them to our chiefs, when they assemble in Grand Council.

"Brothers,

"You have been very particular in pointing out to us the duties of our women, and you have told us, that in adopting your mode of living, our numbers would increase, and not continue to diminish. In all this, I certainly agree with you, and I hope my brother chiefs will also agree with you.

"Brothers,

"Assure your people, who sent you here, tell your old chiefs, that we are obliged to them for their friendly offers to assist us in changing our present mode of living; tell them it is a great work, that cannot be done immediately; but that we are that way disposed, and hope it will take place gradually."

To be continued.

FOREIGN.

THE JEWS.

The Jews in London have expressed their determination to oppose the attempt lately made by the Missionary Society for the instruction of the Jewish children in the proposed Free School. The presiding Rabbi, usually called their High Priest, has delivered two public discourses on this subject; abstracts from which have been printed in Hebrew and English, and circulated among the Jews. The following is a copy of the first paper:

Abstract of an Exhortation delivered by the Rev. Solomon Hirschel, at the Great Synagogue, Duke's Place, on Saturday, Jan. 3, A. M. 5567.

Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. Ezek. iii. 17.

"The Prophet is here properly entitled a watchman, who is in duty bound

bound to declare his prophetic inspiration, and is guilty of death if he withholds it. The Lord charges him likewise with the duty of a watchman, who is to be on the look-out, as one standing guard on a tower, whence he may readily see any danger approaching to the city; and by his warning voice save it from harm.

"Thus it is the duty of him who is placed at the head of the house of Israel, to have a watchful eye over occurrences of the times, and to calculate their consequences; so that any circumstance arising, however excellent it may appear at the time, yet if he perceive therein any distant danger, which may in the course of time break out, and make its end prove bitter, however sweet it seemed at the beginning,—it then becomes his bounden duty to declare and forewarn the people, as much so as if God had actually sent him on such a particular mission, in order that they may not blindly fall into a snare, like the deluded bird, who whilst joyously feasting on the corn is unwittingly caught in the net.

"I have placed thee as a watchman unto the house of Israel;" *i. e.* to look out on all occurrences, and foresee their effects. "Hear the word at my mouth;" *i. e.* understand by the gift of comprehension given to you, all matters which shall come to your ears; and if you foresee any evil likely to follow from them unto the house of Israel, do not hesitate, but boldly "give them warning from me;" *i. e.* you have my authority so to do, and to speak in my name.

"Now, behold, it has pleased the Lord to direct me hither from afar, and placed me the keeper of his vineyard; I must, therefore, send forth my voice. Attend, O ye children of Israel! A new matter has appeared from a set of benevolent gentlemen, of the Christian persuasion, who have proposed to open a Free School for the benefit of the Jewish children of both sexes. Now, although according to appearance nothing can be more praiseworthy than such philanthropic kindness on their part, yet, after well considering the circumstance, and the good likely to arise therefrom to us and our posterity, (and every man who feareth God will well examine it, for it is no trifling thing) it appears likely to injure the principles of the Jewish religion; and thus, instead of producing fruit, we gather shame.

"I, therefore, feel myself under the necessity of warning you, both male and female parents, or guardians, who own the name of Israelites, and wish to be esteemed members of our communion, not too rashly to embrace this plan, nor to send your children to the school establishing by those gentlemen, until we shall have further and satisfactory information, and clear proofs of its utility, free from all idea of probable and distant evil.

"Then will you obtain the reputation of wisdom in the eyes of the lovers of truth and grace, among the nations; and may it never quit you!"

[*Evan. Mag.*

ORDINATION.

A Letter from a Clergyman in Newport, R. I. to one of the Editors.

Rev. and dear Sir,

THE appointment by the Trustees of the Massachusetts Missionary Society of a missionary to itinerate in this state and the adjacent parts of Massachusetts gave peculiar pleasure to many friends of Zion in this vicinity. This pleasure has been not a little increased in beholding the fruits of your benevolence in the success of your missionary. Under his assiduous labours, a church was, last spring, *gathered* at Asonet, and about the same time, another in Dartmouth, Ms. The latter consists

sists of about thirty members. Over this church, on Wednesday the 14th instant, was ordained the Rev. Daniel Emerson, under circumstances, which presage the peculiar harmony and happiness of the minister and people. The ordination exercises were performed by the following clergymen; the Rev. Oliver Cobb offered the introductory prayer; the Rev. Eli Smith delivered the discourse from Luke iv. 28; the Rev. Mase Shepard offered the consecrating prayer; the Rev. Curtis Coe gave the charge; the Rev. Isaiah Weston expressed the fellowship of the churches; and the Rev. Caleb J. Tenney offered the concluding prayer.

Respectfully yours, &c.

Poetry.

THE BIBLE.

WHERE mis'ry dwells a constant guest,
And rankles in the feeling breast,
What charm can give the suff'rer rest?
The Bible!

When storms of fierce temptation low'r,
And on the soul their horrors pour,
Midst all, this gives a tranquil hour.

When conscience, sore oppress'd with crime,
Reviews the faults of mispent time,
From thee its hopes must spring sublime.

When stern despair, without control,
Oppression, with his murd'rous scowl,
Afflict us,—thou wilt bless the soul.

From thee our purest comforts grow;
Safe with thy guidance we may go
Thro' the dire scenes of sin and wo.

Whate'er our state of life may be,
Or poor, or rich, or bond, or free,
Still our warm hearts shall turn to thee.

Here then, while round afflictions rise,
To every heart we'll bind the prize,
Which bears us onward to the skies.

Here is a charm for ev'ry grief;
In this blest word we find relief:
On thee we rest our firm belief.

The gospel far conveys our load,
And bears us forward on the road
Towards our Saviour and our God.

The promises, throughout divine,
Round my enraptur'd heart I'll twine,
And cry aloud, Thou still art mine.

In this I'll search from day to day,
To guide me in my heav'nly way;
And when I die, Thou'rt mine, I'll say.

For thy blest truths, through all the days
Of blest eternity, we'll raise
A joyful song of sacred praise,
blest Bible!

DONATION to the Mass. Miss. Society, by Mr. D. Lang, Salem, Mass.

16 Bibles, 4 doz. Testaments, and 30 Dr. Watts' Psalms and Hymns.